

## CHAPTER III

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Sensations are produced in the brain, not received by the sensory organs, and, so far, resemble memories and hallucinations—the typical sensory organ—sensations without sensory organs—our sensations are not descriptive but symbolic, and give us no true ideas of the things that excite them—moreover, they need to be constantly corrected by memories and inferences—the nature of memories—they may be mistaken for sensations—sensations of ourselves—the connection between sensation and reaction is primarily automatic and inevitable—its control by other sensations and by memories, impulses and habits—reflex and ideo-motor actions—the mysterious workings of directive instinct in the lower animals—the origin of consciousness in sensation, in the feeling which accompanies an impression—pleasure and pain, derived from sensation—their ambiguity as guides to behaviour—erroneous conceptions of their utility—their influence in the formation of habits.

## CHAPTER IV

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Man's behaviour is actuated not by nerve ganglia but by instinctive impulses of which the nerve ganglia are the instruments—impulses aroused by memories as well as by sensory impressions—resulting complications of behaviour—distinction between impulsive and directive instincts—the liberation of impulses into action by sensory impressions and memories, by imitation and the passage of time—impulses consciously liberated are accompanied by emotions—these follow and do not precede the promptings of impulse to action—happiness and unhappiness are the consequences of satisfied or unsatisfied impulses—their distinctiveness from pleasure and pain—these emotions and feelings cannot be original guides to behaviour, but they assist in the formation of habits—and they act like impulses in expressing themselves by muscular reactions—laughter, tears, facial expressions—classification of impulsive instincts—Individual, Social, Reproductive, Provident.

## CHAPTER V

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The impulses of Kindness and Cruelty—the Esthetic im-

pulses of self-abandonment—the Ethical  
impulses of self-  
restraint—the distribution of these eight classes  
of impulses  
along the ranks of the animal kingdom—  
mankind possesses  
all of them—but they vary greatly in strength  
between indi-  
viduals and races—and in the same  
individual they may